

AN
ANTIDOTE
FOR

The Newcastle Priests,

TO
Expell their poyson of Envy, which
they vented in a Letter to the

L. Generall Cromwell:

AND IN
Their Articles which they exhibited a-
gainst Capt. *Everard*.

With an Answer to their scandalous Exclamati-
ons, to their shame: The cleering of himself, and
satisfaction of his Friends.

Read me all, or censure not at all: For, by the Law none ought
to be condemned before they are heard.

By Robert Everard.

Printed for the Author, and are to be sold by *W. L.* at the Black-
Moore near Fleet-Bridge. 1652.

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REV. JOHN S. PENMAN
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Mar 12, 1937

To the Impartial Reader.

Reader,

THe ensuing Discourse is intended as a check to a malicious and unquiet spirit, savouring of perfection; which hath ever been incident to a sort of people, who assume to themselves the honourable Title of the Ministers of the Gospel (though very improperly appropriated to them) whose constant practise throughout all Ages and Nations, hath a tendancy to advance their own Power and Domination, though in the destruction, blood, and ruine of whole Kingdoms and Commonwealths. Whatever opposeth them in the Designe of their own glory, must be accursed with Anathema Maranatha. Witness the late treasonable Designe of The forementioned evil Spirit, hath (upon what account, or for what cause I know not, excepting M. Love, and difference of Judgement in matters of Religion) accord- his Adherents. ing to its accustomed manner, virulently calumniated the Author in his Name and Reputation; having so far prevailed upon the minds of seven Gentlemen in and about Newcastle, (who pretend to be Ministers of Jesus Christ) as to engage them in the promotion and prosecution of that unworthy Designe and Undertaking, complained of, and detected in the subsequent Treatise. But how disproportionable such proceedings are to the meekness, love, and tenderness of our Saviour; as also to that universal Rule of the Gospel, Do unto all men as you would they should do unto you: and how unlike to the gracious and prudent carriage of the faithful followers of the Lord Jesus, let all sober minded men judge.

It is the saying of the holy Ghost, Oppression makes a wise man mad: and I observe some men are so mad to oppress and persecute the Saints and People of God; that (like Paul before conversion, Acts 26. 11. they think as himself confesseth v. 9.) they may do things contrary to the way of Jesus Christ. But for my part, I take it as my Duty (in order to the command of my God) to plead the cause of the Oppressed, and vindicate the Innocent.

Therefore being sensible how much the traduced Author Captain Everard hath been impaired in Reputation, I could do no less in point of common Justice, then manifest my knowledge of him, whose faithful and constant service to the Commonwealth, and sufferings for the things
of

of Christ for some years past his integrity of life and sobriety in declaring his judgment during the time of his aboad at Newcastle, of which experience hath informed me, was sufficient to have exempted him from the scandal of the pens and tongues of his enemies. And although the Author suffereth in his reputation, by the misapprehension of divers, who take him to be that Everard that is reported to be deeply affected with the Ranting Principle; yet all that are acquainted with his person, judgment, and practise, know him to dissent as much, and to be as great a discountenancer of that way and opinion, which the other Everard professeth and practiseth as any, of those who asperse him in writings, or otherwise.

As touching my self, though I am wrongfully blamed for countenancing Captain Everard in that which I apprehend to be just; yet I am the lesse carefull in my own vindication, considering I am responsible for my actions to their Superiours, in whose eyes I hope I shall appear more innocent then my accusers.

As to the ensuing Treatise, I shall say no more, but desire thee (good Reader) duly to weigh the charge, seriously consider the answer and measure both by the rule of Christian Charity, and judge of the equity of the case betwixt the accusers and the accused. If thou perceivest in the answer any thing capable of thy exception, deale with the Author as thy self wouldst be dealt withall in the like case.

My soul desireth to see an end of these un-Christ- and un-Saint-like carriages among the people that professe to own the Son of God. I hope the time is neer at hand, wherein the Lord whom we serve, will give us one heart, one mind; and one lip in the things that concern his glory and Kingdom, and the mutuall good and prosperity of all his Saints, which shall be the incessant prayer of him that is the Authors Friend and thine in all Christian service,

L. Col. John Mason.

The Author to the Reader.

Seeing my good name burning in the furnace of Envy, and the flames mounting so high, that they scorched the reputation of my dearest friends, things being whispered in the ears of those that had not the right understanding of them, which occasion'd many to have hard thoughts of me. And for preventing of its proceeding, the providence of almighty God so ordered it, that I came to the view of the Inendaries information made to the Lord Generall (and other Gentlemen having Copies from Newcastle) put me into a capacity to make known to the world that I am not ashamed to let the world know the truth; for which purpose I have printed their Copies; so that any well-affected people may impartially judge by my answer, which (I hope) will prevent their race of fury, and evill conspiracies from taking place or centring in their desired haven, which is in the esteem of the Auditors, and so by that means many may be undeceived whom they have captivated by many untruths, which they have forged and dispersed; And in this my reply, I desire that truth (which shall be the judge of the secrets of all mens hearts) may take place, that God may be glorified, and the spirit of malice revealed, to the open shame of all self-interessed persons. And though I was no member of the Army at the time of their charging me, yet they trouble the Lord Generall with matters of opinions or differing judgement; And if his Excellency should be troubled with all such cases, how uncomfortable (after his long and faithfull labours) would his life be, let wise men judge. There are two Doctrines that I delivered, which they cried out against as dangerous errours (viz.) the freeing of nature from aspersions generally charged on it, and denying infants Baptisme, which they have omitted; why may not I think that they are convinced or ashamed that ever they opposed me therein? and that they may be so, is and shall be the desires of him, who desires the peace and welfare of the Common-wealth of Israel, and of this Nation.

R. E.

In the second line of the first Epistle (written by L. Col. Mason) instead of perfection, read perfection.



To His
 EXCELLENCIE
 The Lord General
 CROMWEL

May it please your Excellency,

THere is not one thing our blessed Saviour and his holy Apostles in their sacred Writings do so severely rebuke, and straitly premonish us of, as corrupt Teachers; calling them, *Sowers of Tares, false Prophets, Deceivers, seducing Spirits, men of corrupt minds, vain Talkers, Serpents, generations of Vipers, lying Spirits, ravening Wolves*; and their corrupt doctrine they call *Leaven, Fables, profane Bablings, strong Delusions, Lies, bewitching Gangrens, Cankers, damnable Heresies, and Doctrines of Devils*; neither do they speak any less of the effects of such Doctrine; terming it (no less then) *subversion of the faith, soul shipwrack, swift damnation.*

Yet notwithstanding, we sadly see these Soul Deceivers, openly, and with great height of Spirit, more freely now then ever venting themselves without any restraint, which makes us more pathetical: One Robert Everard, a Captain

ately reduced since *Worcester* fight, crept into *Newcastle* amongst our flocks, endeavouring by all means and ways, in publique and in private, to seduce them as well as the *Garison* by his pericious errors: A Catalogue of whose opinions and carnages are here inclosed. And though the man himself be active enough to delude poor ignorant souls, yet being set on, born up, and encouraged by Lieut. Col. *Mason* (who commands this *Garison* in chief, now in Col. *Fairfax* absence) and by Capt. *Pym*, is more enabled to act his part by Authority; the Towns people are induced, and the Souldiers warned by beat of Drum, frequently to attend his delusions. Corrupt Doctrine (my Lord) is of a leavening nature, that takes sooner, runs faster, and proceeds further then the Truth can do (one drachm of deadly poyson, kills more then all the best medicines can cure) especially such errors as this man vents, that are so pleasing to the flesh. Truly (my Lord) the deep sense hereof, makes our hearts to bleed, to see the precious Scriptures so abused, Fundamentals destroyed, and our poor peoples souls, whom we have long laboured to principle in the Truth, so much endangered: We humbly conceive, that as Popery was heretofore, so Arminianisme and Socinianisme now, doubtless are like to be the plagues of this poor Nation; even that cursed Doctrine, that so much pulls down God, and sets up man, comes upon us like a flood.

Wherefore (most Noble Sir,) our humble desires are to your godly wisdom, that as God hath made your Excellency almost happy Conqueror of our enemies, and deliverer of three Nations from Tyranny and Slavery; for which our souls shall daylie bless him: So our most humble suits are to God and your Excellency, that you may be a destroyer of our Errors, a Restorer of Truth, and a Restraint (not only of this Corrupter, but) of all such like false Teachers, crept into the Army to deceive the poor Souldiery, and poyson the Country; and if God shall enlarge

large your Excellency to Endeavour further, even to improve your Interest in that Honourable and high Court, to prevent further mischief in this kind; Your Excellency shall Act one of the most glorious works for Christ, that ever yet you have done; which will add much to your Accompt in the day of Christ. Let the uprights of our hearts, and the love of Truth (most Honoured Sir) plead our excuse for this our great boldness; the Lord hath set your Excellency on high, and yet higher in the hearts of the Saints; who knows but for such a thing as this? So shall our souls, and all God's people with us, still bless God for you, and bind us ever to remain

Newcastle, March
the 8th, 1651.

My Lord,

Your Excellencies most humble
Servants and Orators at the
Throne of Grace,

Rob. Jewison.

Thom. Wald.

Thom. Wollfall.

Sam. Hammond.

Rich. Prideaux.

Cuth. Sydenham.

Will. Durrant.

Articles

Articles exhibited against Captain Robert Everard.

1. **H**E maintaines and divulges many gross and destructive Opinions, as the Page following shewes; which are the constant, and (in a manner) the only matter of his preaching; the manner thereof being in a jeering and flouting way.

2. He gloryeth that he hath gathered many Churches (as he calls them) of his own Opinion up and down the Land; which if his eyes were opened, would be his sorrow and shame.

3. He is a notorious vain Boaster, frequently and boldly bidding defiance to all the Priests (as he calls them) in *England* to dispute with him, when (sorry man) he wants skill to frame an Argument: He brags he will dispute in *Latine, Greek, and Hebrew*; and yet when he was put upon it, he could not read one word in *Greek* or *Hebrew*.

4. It is his frequent practice both in publick and private, to scorn and cast an odium upon all the Ministers; calling them Priests, deluders of the People, false Priests, saying (when he was advised to more sobriety) he will Preach against them as false Priests; and this he speaks against all the Ministers in *England* without the least exception; and for all the Ministers in *New-castle* he saith in the Pulpit, they are a fool toyes, and that when they will not dispute with him themselves, they send their Dogs to bark at him: He told also *M. Durant* to his face divers times, that he lied, and was a false Priest.

By which scurrilous and uncivil dealings of his, some
of

of his followers have learned to be so audacious, that one of them called Doctor *Jenison* a Minister of the Divil: Another sent this message to *M. Wells*, go tell him that I say he is a Dive], and that the Ministers of *New-castle* are a company of silly ignorant fellows, not able to answer any question, good for nothing but to Baptize babes, and teach men to sing *Hopkins* jigs, and that they Preach only for Lucre, and will turn any way, and Preach the Divil for Money.

5. He so interrupted *M. Sydenham* betwixt the Administrations of the Ordinances, that it occasioned a Tumult in the Congregation; at which time he so stank of Drink, that many suspected he had taken too much.

6. After he had preached sundry times in the hearing of many hundreds against any Original sin in man, yet after Master *Hamond* in *Everards* own hearing had Preached the contrary Doctrine, and Vindicated those Scriptures abused by him, he came to *M. Hamond* (and to amazement to see such impudency) said, that he had never Preached, against Original sin, and that they abused him that told him so, but that he was just of his judgement in that point, and would Preach the same things that very afternoon that he had in the forenoon; and yet after this, went and Preached against what *M. Hamond* had done, and since that also, in publick disputes maintains the contrary: so that by these and such other like contradictions, we plainly see, that he will say and unsay any thing, to advance his errors, and further his design.

7. Its usual for him when some of our Ministers preach the truth in the forenoon, to step into the same Pulpit, take up the same Text in the afternoon, and abuse both the Text, Truth, and Minister too; and tell the people the Preacher in the morning had deluded them.

8. Such is his hatred to Orthodox Preachers, that he said, in a Sermon in publick, that he had rather side with the Papists, then with the Ministers of *New-castle*.

To

To conclude, Such have been his own and his followers insolent provocations, that had not the fear of God possessed the Spirits of his people in this Town, there had certainly been raised sad combustions: But blessed be God they bare ail patiently, chusing rather humbly to wait upon God, and those in Authority to rectifie such disorders.

As long as the Noble Col. Fairfax abode in this Garrison, he (through his Pious care and prudence) kept all in quiet and Peace; but after his departure, Lieut. Col. Maſon (commanding in chief) hath not only permitted this Deluder to Act his part, but hath by all means and ways authorized and encouraged him to do what he hath done.



A Catalogue of such Points as Capt. Everard holds forth.

That Election from Eternity, hath no ground from Scripture. Contrary to Eph. 1. 4, 5. Rom. 8. 29, 30.

That such as say most part of the world go to ruine, make the Justice of God a great Monster. Contrary to Mat. 7. 13, 14. & 22. 14.

That Adam's posterity were not guilty of Adam's sin. Contrary to Rom. 5. 12.

That Infants draw no Natural corruption from Adam. Contrary to Rom. 5. 12. Psal. 51. 5. Isa. 48. 8.

That Adam had no spiritual light. Contrary to Gen. 1. 27. Col. 3. 10.

That sin neither in Adam nor any other creature, doth procure death. Contrary to Rom. 5. 12, 21. Rom. 6. 23.

That

(7)

That no man sins except it be against his light. Contrary to Psal. 19. 21.

And Sacrifices for sins of Ignorance, Lev. 5. 25.

That Sacraments teach men to sing Psalms; teach men to tell lies. Contrary to Col. 3. 16. Eph. 5. 19. Psal. 150.

That Christ dyed for every man. Contrary to John 10. 15.

That men under the Gospel have fallen from true faith. Contrary to 1 Pet. 1. 4. John 10. 27, 28, 29.

That God doth afford every man sufficient meanes, or grace to believe, and be saved, if they will improve them; and that eternal life doth only depend upon the improvement of them. Contrary to Acts 16. 6, 7. Rom. 9. 16. Eph. 2. 8.

That Infants belong unto the Kingdom of Heaven, and they need no repentance, regeneration, and conversion, till they do actually sin. Contrary to Job 15. 4. John 3. 6, 7.

That none are condemned but for sin against the New Covenant. Contrary to Rom. 2. 12.

Evererards



EVERARDS
ANSWER

To an envious Letter, sent to the
Lord General CROMWEL, by seven men,
who would be accounted Ministers of the Gopel;
living in and near Newcastle upon Tyne: Whose Names
are hereunder written,



IN the first twelve lines they speak such
Truth, that no man acknowledging
the Scriptures to be the Word of
God can deny; viz. *That there is
not any thing more discovered and
reproved then false Teachers; with
suitable Titles, as Deceivers, bringers
in of Damnable Heresie, &c.* Such
an Authority of Discovering and Reproving had the Apo-
stles, and did improve it; though oftentimes by the poten-
cie of ill affected Governors and people, they were many
times trampled under feet by those proud malicious spirits,
that is to say, Persecuters.

Doubtless the Apostles would have been thankful to
God to enjoy those Priviledges without molestation;
but you have this priviledge, to call them which you judge
to be deceivers, *Men of corrupt minds, Sowers of Tares,*
Seducing

seducing spirits, &c. and what would you have more? Because you desire my Lord Generall to improve his interest in the high Court, you say, to restrain such men as I am; but what restraint you would have to please you I know not: Would you have me silenc'd, whipt, gagg'd, my ears slit, banished or hanged?

Oh! Would you invite our noble Senators to tyranny, by exercising their humane authority to fulfill your corrupt lusts? would you have a humane power exercised in divine things, to punish men for differing in exposition of Scripture texts? then must you acknowledge them to have infallibility of spirit, to judge of error in doctrine, and punishment in relation to quality, quantity, time and place: May not I say to you, as the Lord our righteousness once did, *You know not what spirit you are of*: yet you may be known by your actions.

2. Again, you cry out against me as a soul-deceiver, and I frequently preach that all that God gave his Son for, or his Son died for, are elected, and cannot be deceived by any man: if so none of them can be deceived, then I am sure none of those that had no probability to be saved could be deceived, unlesse to bring them to eternall life was a deceit, which (by your saying) *Robert Everard* nor any other man can do.

3. Again you say, I crept into *Newcastle* among your flocks.

Answ. I rid into your town called *Newcastle*, and abode there about foure moneths, preaching the Word of God (as it is written in the Scripture) three or foure times a week, paying every man for all such things as I had use for, as *Mr. Rybbon* and *Mrs. Johnson* can speak, where I lodged and dieted.

Those people were so far of my judgment, that they love to speak the truth, and not envious to any; such a creeper into *Newcastle* was I.

I did not demand 100. l. 200. l. or 300. l. a yeare of them: such a creeper was not I.

4. You say, that Lievtenant-Colonell *Mason* and Capt. *Pym* were upholders of me to seduce the people and garrison of *Newcastle*, and (as you alledge) to act my part by authority, which is answered in the Epistle to the Reader. So that you may be ashamed for slanderling such civill, just and faithfull men.

5. Again, you tell the L. Generall, that corrupt doctrines take

sooner, run faster, and proceed farther then the truth can do.

Ans. Who told you so? it was Gods saying to *Adam*, What, did you eat of the forbidden fruit? I tell you what doctrine runs swift and far, and takes quick, namely baptizing of infants, which comes by the proclamation of man; and the doctrine of *Fishes* as a forced maintenance, which has spread it self all Christendome over. If you mean these doctrines, or the like, I confesse they are corrupt; but that they go farther then the truth can do, that I deny; for they are beleaguered round about with truth, and the people (like valiant souldiers) are ready to spring their mines.

4. And whereas you say, I vent errors pleasing to the flesh, which foresaid doctrines have for a long time satisfied your fleshly minds.

5. Also you say, one dram of deadly poyson kills more then the best medicines can cure: And you say it is corrupt doctrine, consisting of such errors as I hold. Something is the matter that you do not use the best medicines; it seems it is your judgments they will do no good, and therefore you make use of the worst; having no experience of drawing people from the errors of their wayes.

6. Again you say you humbly conceive, that as Popery was heretofore, so Arminianism and Socinianism are like to be the plagues of this poor Nation, even that cursed doctrine which so much plucks down God and sets up man.

In answer, If there be any doctrine that plucks down God and sets up man in his stead, it is mans assumed authority to make laws and impose them upon the people, which is not to be found in the records of God; and two of these strings you have to your bow, which if once they were broken, man would be more thrown down, and God exalted, namely forced maintenance of your bellies, which cannot be had without an arbitrary power, by which you contend to dethrone God and his appearance in his people, as it appears by your appealations to humane authority, to set up your selves more then the Kingly power of Christ.

The second string you have played upon for a long time, hath been the Popish institution of sprinkling infants, perswading the people that they are made Christians by their parents faith, though

though they live in covetousnesse, pride and envy as well as your selves. And for further answer I refer you to a book intituled, *Old Popery in a new dress of Presbytery*, sold in Popes-head Alley at *Lodowick Lloyd* his shop.

7. Again, you desire the Lord Generall to be a destroyer of your errors. If you conceive your selves to be in errors as well as my self, then you should desire no more to be done unto me then to your selves: But you are not true to your principles; for you concluded the best medicines could not cure an error: And what would you make of my Lord Generall, the best medicine put to a vain use?

8. Again, you say the Lord Generall hath been a happy conqueror of your enemies in the three Nations: But upon what account you stile them enemies is best known to your selves, and in part to me. I count them enemies, because they stood for a kingly interest, inconsistent with the freedom, peace and safety of the Nations; who would set up the wills of men by unlawfull Courts and Councells, to lord it over the estates, persons and consciences of men, whereby they censured men by unreasonable fines and banishment, without legall trialls by Juries, which is indeed the fundamentall Constitution of this Nation. Now if they were your enemies upon this account, why then go you about to make the Lord Generall your Solicitor against me to the high Court to restrain me from my native liberties? What, would you have me a prisoner at the will and pleasure of any person, being not proceeded against in a legall way? Doth not the Law lie open? If not, how are your enemies conquered? But I more then suppose you did not look upon the Scots as enemies upon the foresaid considerations, being well assured, that when the Lord Generall with the Commonwealths Army were in greatest straights, then the Priests of this Nation for the most part preached with their faces to the North; yea and lifted up their rebellious hands to heaven with strong cries and tears, praying to God (who neither heard nor answered them) *That he would be pleased to help his people the Scots, and prosper his cause in their hands, and in the hands of that Young man lately converted by taking the Covenant*: Whereas it is eminently known in the Counties of *Leicester* and *Rutland*, that my self and Capt. *John Freeman* opposed them at their running

Lectures for preaching against the Army: And when it pleased God to give victory to our Armies, then they preached Sermons full of lamentation, making the people groan like the Priests of *Scotland*; at which time they of your calling were so far from creeping into the army, that in time of service they crept out of the army; witnesse *Dundee* and elsewhere.

9. Again, you say, the three Nations are delivered from tyranny and slavery, that God hath given great and many glorious victories to our Forces under the conduct of the L. Generall *Cromwell*, is very apparent, for which you say you blesse God; and I am sure we have all cause to praise him that loves peace; but that we are freed from tyranny and slavery in the three Nations I deny, because there remains some of that Norman Tyranny still for the Parliament of the Commonwealth of *England* to remove, without which we cannot be happy, nor rejoyce, or make our boast that we are delivered from tyranny and slavery, as long as we heare that a poor mans Cause cannot be heard for want of money. Again, do not we see many a man impoverished by reason of delays in Courts? and do not we see many a poor man travell to *London* with great expence of money and time, and losse at home, to agree with their adversaries, which may be done in their own neighbourhood? Is not this slavery and oppression, as well as triple damages for Tythes, which makes the people groan for want of just proceedings in Law?

But happily you will say, these are your grievances in truth; then we may expect better fruits then to be of a persecuting spirit, which is generally incident to men of your profession: And, I believe, so long as a hireling Minister remains in this Nation, it will not be absolutely free from tyranny and slavery.

Everards



EVERARDS Answer to the Articles exhibited.

I. **Y**OU say I maintain many destructive opinions, and that my manner of preaching is in a jeering and flowing way.

As for the destructiveness of those things which I hold forth, I confesse them to be destructive to many of your opinions. I shall instance one amongst twenty; as the baptizing of those that do make confession of their sin, or profession of the faith, which opposeth childish Baptism as a devised Fable: And at one time more especially I preached upon that point in *Newcastle*, to undeceive the people who were by you captivated; and I took the Prophet *Elias* method, *1 Kings* 18. from vers. 22. to 27. to see if I could end the difference, pleading that the people were very willing to see their Prophets tried; so as it was agreed, that that God which answered by fire from heaven should be the onely God to be worshipped. So I made this proposall, calling the Scriptures the true fire from heaven, laying down the doctrine of *John*, being the baptism of water, which came from thence, desiring the people to lay down in their thoughts the sprinkling of infants at a distance; and I called to God for fire, and it came from heaven, and kindled the doctrine of *John* in the sight of all the people, and many wondered when they saw the light shining so clear. Then I desired the Prophets to call aloud for fire in the presence of the people. And I confesse I further said, that the god of that opinion, *viz.* the sprinkling of infants, was gone some far journey, or fallen asleep, and indeed I think the Author of it is dead long since: And at other times men having preached that God blinded the eyes of some men, and hardened the hearts of others that never was in a capacity of seeing or having soft hearts.

I said that no act of power or wisdom of God could be seen in such a doctrine, *viz.* to make a man blind that never was in a possibility to see, and harden hearts that never were soft. These and such like expressions usually might fall from me, which happily might have been spared, say you; and therefore you call it jeering. When I am minded to please you I'll forbear, but in the mean time know I cannot serve two masters.

2. You say that I gloried much that I have gathered many Churches of my own opinions. I have desired all that know me to forbear to call the truth of God my opinion, because the Lord thereby is dishonoured; which (you say) if my eyes were opened, would be my sorrow and shame, which intimateth that you judge that I sin not against known light, and would I could judge so of you.

3. You say, I am a notorious vain boaster, boldly bidding defiance to all the Priests in *England* to dispute with me.

Ans. I did not bid defiance to dispute with any Priest, but instead thereof offered so to do for the edification of the people, that so by a loving conference differences might be ended in love, which was both the practice and priviledge of the Saints in all ages.

4. You say I want skill to frame an argument: If I am so, I am like to be so still; for I could get none of you to confer with me: So then Reader observe who is the proud vain boaster.

5. You say I offered to dispute in Latine, Greek and Hebrew; and when I was put to it could not read one word.

Ans. That when I heard they denied dispute, because they judged me ignorant, I offered to conferre or dispute upon four severall tongues, *viz.* English, Latine, Greek and Hebrew, but it was with these cautions: 1. That the dispute might be in English in the publikest place convenient in the countrey or town for the edifying of the people in love. 2. That for the other tongues, it should be private, because very few understand them, amongst themselves, and little conducing to the edification of the people in piety.

Again you say, when I was put upon it I could not read one word of Greek or Hebrew.

Ans. All the ground you have to say I cannot read the fore-said

said tongues, is because I refused once to answer to Mr. *Durants* digression as from the point in hand : And when I saw he would not be satisfied, being extreme passionate, I spake in Greek as followeth, *ὅτι γὰρ ἡ ἀδελφὴ θανάτου σφάλλου, ἔδωκε, τίς παρασκευάσεται εἰς τὸ λείπον;* being 1 Cor. 14. chap. 8. vers. and Mr. *Durant* desired me to speak the words over again, which accordingly I did; he answered I did not keep right stops, but I was not so much beholden to him as to shew wherein I failed, as Major *Merytan* and Captain *Rogers* and others can and will evidence. That Bearward has ill Bears that will not come to the stake for his profit, sooner then you to a dispute to edification.

Again you say I have spoken against all the Ministers in *England* without the least exception, calling them *false Priests*.

Ans. That is an untruth; for there be many Ministers in *England* that I love and judg faithfull.

Again you say I call all the Ministers in *Newcastle* 300. l. Toyes.

Ans. That is as true as the former; I can safely say I never heard the phrase until I saw it under your own hands.

Again, You say I call those men your barking dogs that came to dispute with me, set on by you.

Ans. *The Devil* was a liar from the beginning, whose works you do when you devise these things, as I told Mr. *Durant* to his face: and you will all appear so to the world, unlesse you make these Articles good by proof.

Again, You say, some of my followers (as you call them) called Dr. *Leisen* a Minister of the Devil, and also Mr. *Wells*, with the rest of the Ministers of *Newcastle*, they were so ignorant that they could not answer a man any question.

Ans. Who you call my followers I know not; and if any of them that heard me called them Divells, they learned no such doctrine from me: if I knew who they were, I would advise them to forbear.

Again, as for their saying you are not able to answer to any question, I think they do you wrong, for I am sure when the question was propounded to forsake small livings for greater, you have answered them.

Again, You say my followers report you are good for nothing but to baptize babes, and teach men to sing *Hopkins* Jiggs, and that

that you preach only for lucre, and will turn any way, and preach the Devill for money.

Answ. I say you are not good for that but evill for so doing: what have I to do to make answer for other men, being as ignorant of the truth of your allegations against them, as I am certain of the falsity of your accusations against me. Surely should I incense authority against you for what your hearers have said and done in things that I could prove, you would not be willing to have articles exhibited against you: if so, then you do not as you would be done unto, but that is no newes.

Again you say I interrupted Mr. *Sidenham* betwixt the administrations of the Ordinances.

Answ. Then it appears you will be my witnesses, that I interrupted him not during the time of the administration of Ordinances.

Again you say I interrupted him.

An. He desired to see the face of that man, and heare him speak, that would or could deny infants baptism: thereupon I offered him to tender the ground of my dissent, he promising me to dispute the point before all the people: and I waited his time, and for all this was disappointed, and you say it occasioned a tumult in the congregation.

Answ. If such a behaviour of mine caused a tumult, the people were not so well taught as the Disciples of Christ were. If they had, they would not have laid violent hands upon me, by bringing of my life in danger. Again, if I was guilty of making a tumult, why then did not the Mayor and Aldermen put just authority in execution upon me, I desiring them so to do at the very same time, saying to them, if I have disturbed the peace of the Commonwealth this day, wherein you are all eye-witnesses of my behaviour, make me sensible of it, by executing justice upon me, that J may for time to come learn not to offend: But if they would not, J should look upon it as no offence: and yet for all this, you would incense Authority, that at that time J stank of drink, that many suspected J had taken too much. And such was the zeale of Lieutenant-Colonell *Mason* (with some Officers) to the glory of God and the peace of the Nation, and punishing of vice, that they went to the civill Magistrate next morning, to desire

desire that condigne punishment might be inflicted impartially upon evill doers, saying, if any that did belong to the Regiment that had offended, he would make them exemplary. And the Mayor said, if Capt. *Robert Everard* would apply himself to him, he would do him all the right he could. At the same time ('tis well known) J was pluckt down and abused by some rude people, together with Capt. *Pym*, laying violent hands upon him, calling of him rascall, &c. all which was patiently born on our parts.

Again you say, that J preached against any originall sin in man.

Ans. J did preach that *Adam* was the first of mankind that did transgresse, and by Gods appointment death seized upon all mankind for his offence, and that his death was unavoidable, and further say, that J hold all the originall sin that the Scripture makes mention of: and J heard Mr. *Hamon* preach the insufficiency of natures attainments unto spirituall things, crying out against those that set up nature instead of grace, saying, that no man could receive the things of God, unlesse they were given him from above. Then J went to him and gave him thanks for that, telling him that I judged he was mis-informed, for I knew none that held out power in nature as in in it self to attain to spirituall injoyments; and I desired him to tell me, if ever he read of any that held forth the same; he said not much to that, and to satisfie him that I held not the point so fallly fathered upon me; and that I would in the afternoon preach of natures inability to spirituall things; He replied, he was glad of that, and so we parted, and accordingly J did. And whereas you say J preached against Mr. *Hamon*, you do me much injury, as you have done in all your false allegations. And whereas you say J say J told Mr. *Hamon* that I never preached against originall sin,

Ans. He and I had never a word about it, and you further assert that I le say and unsay any thing.

Ans. You must unsay many of those things which you have acculed me of, otherwise your conscience will bear testimony against you both here and hereafter as a just judgment of God.

Again you say I stept into the pulpit in the afternoon, and took the same text the Minister did in the morning, abusing text and Minister.

Ans. I confesse I preached in the afternoon in the same place,
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and upon the same text, and whatsoever truth they delivered, as much as in me lay, shewed my approbation to it: and where I judged they were mistaken, I shewed the people the reasons of my dissenting; but I did not say the Minister had deluded them, though it's probable he did; for I cannot conclude that every one which heareth false doctrine is deluded, which if I should, I must have been deluded my self by hearing you, for I heard you, although you judg me by hear-say. O most unrighteous judgment!

Again, you say such is my hatred against orthodox Preachers, that in publike I preached, that I had rather side with Papists, then with the Ministers of *Newcastle*.

Ans. You appropriate the title of orthodox Preachers to your selves: That you have such a propriety I deny: I might rather have said your actions deny it; witnesse your covetousnesse, ambition, envy and false accusations; all which is inconsistent with the pure doctrine of love and self-deniall, which were the injunctions and practice of our blessed Saviour.

Again you say I declared that I had rather side with Papists then the Priests of *Newcastle*:

An. What is good in them or you I'll embrace, and that which is evill in both I will abandon. And as for the article which you call your conclusion, wherein you reflect against the honor and reputation of *L. Col. Mason*, is answered sufficiently in the Epistle, to discover unworthinesse.

Again, you say I hold that Election from eternity hath no ground from Scriptures.

Ans. I never asserted that, nor no point equivalent to it; and whereas you say my judgment is contrary to *Ephes. 1.4, 5. Rom. 8. 29, 30.* you ought to unsay it, for I own it as the true manifestation of God.

Again, you declare that I should say, those that hold the most part of the world goes to ruine, make the justice of God a great monster, which is another grosse mistake in you: and wheras you say I hold points contrary to *Mat. 7. 13, 14. Mat. 22. 14.* is like the rest of your abuses towards me.

Again, you say, I hold that *Adams* posterity are not guilty of *Adams* sin, I say, they were not so guilty as that they did commit the

the same sin, for the children before they are borne did neither good nor evil, but none was born when that sin was committed, and the Apostle saies, *Rom. 5. 14. that death reigned over them that had not sinned after the similitude of Adams transgression*, but if they had committed the same sin, then had it been like his, but it was not; *ergo*, so I do not hold any thing contrary, *Rom. 5. 12.* though you are pleased to say so.

Again, you say, I hold that *Adam* had no spirituall light.

Answ. If by spirituall light you meane the knowledge of our Lord Jesus Christ, he had no such light before the fall, and you in *Gen. 1. 7. Col. 8. 10.* would make people believe that I contradict those Texts in holding the foresaid point; but there is not a word there, nor any place else, that *Adam* had at that time any such light.

Again, you say, I hold that neither sin in *Adam*, nor any other creature, doth procure death.

Answ. I hold that sin in any man doth not procure death as the efficient cause, for that is God, who was the only contriver of it, both for quality, quantity, time, and place.

Neither was it the materiall cause, formall nor finall, as I have made evident in my book called, *the first Adam reviewed*, wherein I have answered many objections, and have not contradicted, *Rom. 5. 12. 21. Rom. 6. 23.*

Again, you say, no man sins, except it be against his light.

Answ. I hold no mans sins, but against the Lord, which is light; you say this is contrary to *Lev. 5. 15.*

Again, you say, I hold that such as teach men to sing Psalmes, teach men to tell lies.

Answ. I deny that ever any man in the world heard me speake those words, or any words like unto them, but instead thereof, said, that those which set the people a singing such things as they call Psalmes, being not taught, having no qualification suitable, did provoke them to sing lies, as for instance, *O Lord I am not puffed in mind, &c. and I have behaved myself as the child that weaned is, &c. and we have not ceased to preach thy Lawes day and night, &c.*

I was so far from denying teaching of people to sing Psalmes, that I pleaded for a necessity of teaching, preceding singing

of Psalmes, in order thereunto, took as much pains to teach the people singing of Psalmes, as I did in any other point I delivered in New castle: So it seems you care not what you speak against me, as if you intended not to give an account in this world, nor in the world to come.

Again, you say, I hold that Christ died for all:

Ans^w. I hold that the Scripture sayes, he died for all men; and for every man, and not for Saints only, but for the sins of the whole world, and for all that live therein, and the dead also, as *1 Tim. 2.6. Heb. 2.9.* first Epistle *John 2.2. 2 Cor. 5. 15. Rom. 14. 9.* and I hold it forth by these arguments.

1. If the Gospel is to be preached to all, then there is a death of Christ for all: But there is a Gospel to be preached to all, therefore a death of Christ for all.

2. If Christ died for false Teachers, which fell to destruction, which were, and are the worst of all men, then Christ died for all men: But Christ died for false Teachers which fell to destruction, which were, and are the worst of men, therefore Christ died for all men. So I have not excluded his death for you.

Again, you say, I hold that infants have no need of Conversion, Repentance, or Regeneration, untill they actually sin.

Ans^w. I hold so, and these were my Arguments; 1. If Infants have neither sins of Omission, nor Commission; then they have no need of conversion, repentance, or regeneration. But Infants have neither sins of Omission or Commission; Therefore;

2. That our Lord Jesus Christ never commanded his Disciples to come into such a condition that had need of conversion, repentance, or regeneration; But our Lord Jesus Christ commanded his Disciples to come into the condition of Infants; Therefore they have no need of conversion, repentance, nor regeneration.

Again, you say, I hold that no man shall be condemned, but for sinning against the New Covenant.

Ans^w. That is another of your mistakes, for I do hold, that by the offence of one condemnation came upon all men, according to *Rom. 5. 18.* and that in *Adam* all die, *1 Cor. 15. 22.* and that from these Scriptures this condemnation shall universally be taken off at the resurrection of the just and unjust; and after that, the Judge of the world shall not condemn any, but for sins committed against the Gospel, which I call the New Covenant.

F I N I S.

